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Editorial Notes.

India is to be favoured with a visit from the Rev. Dr. Charles Cutburt Hall, President of Union Theological Seminary, New York city, U. S. A. He comes in November as the lecturer for the Haskell Foundation Lectures inaugurated by Dr. Barrows. His lectures will be on the General theme of *Christian Belief as interpreted by Christian Experience*.

Dr. Hall is a famous lecturer as well as a profound scholar. Every missionary would do well to get a hearing of these lectures.

The ever-abiding miracle, attesting the truth of Christianity, is the Christian Life. It is the ever continuing resurrection of men from the death of sin. The same power of God is manifested in this raising of sinners, "dead in trespasses and sins," to newness of life that was shown in the raising of Jesus from the dead. And as the resurrection of Jesus is the unanswerable argument proving the truth of His claims and teaching, so the argument from Christian experience is unanswerable. It is the manifestation of the Divine power of the Holy Spirit revealing to men the mystery of the Gospel, God in Christ reconciling the world to Himself.

The following notice of the Lake Memorial History Prizes will interest many of our readers:—

"Three History Prizes of the respective value of Rs. 25, Rs. 15 and Rs. 10 are offered in connection with the Lake Memorial Trust on the following conditions:—

(i) The Examination will be held in December 1902 in the English Language.

(ii) The subject for Examination will be

(a) The Indian Empire.

(b) The Governors-General of India (First Series.)

Published by the Christian Literature Society, Madras, (Price 6 as. and 4 as. respectively) and sold at the Bible Society Book Depot, Anarkali, Lahore.

(iii) All natives of the Panjab under 23 years of age are eligible to compete without reference to sex, sect or creed, except those of European or American descent.

(iv) Candidates must send in their applications, giving name, age, birth, place and educational institution, (if any), through the Head Master or Principal of some School or College.

All applications must be sent on or before November 1st to the Principal, Church Mission College, Amritsar.

Candidates will be informed in due course as to the date and centres of the examination.

The attempt of *The Bengalee* to cast doubt upon the historical account of the horrible sufferings and tragic death of 123 Englishmen, who were imprisoned in the Black Hole by Siraj ud Daula,

is on a par with that of those who discredit the historical accounts of the Gospels. The argument runs thus: The imprisonment of 146 men in a room 18 feet square is "a physical impossibility." If this be granted, the story is false. How account for the story? That is easy for *The Bengalee*. The English wished to discredit Siraj ud Daula; The Muhammadan writers wished to get favour with Mir Jaffir: The Hindu historians wished to carry favour with the great Bengalee lords! And there you are! But unfortunately for *The Bengalee*, he has not killed all the witnesses. The Black Hole still can be seen and the tombs of the victims besides: moreover there is no "physical impossibility" in the case.

The Gospels tell us of the Resurrection of Jesus Christ. But the objector says "resurrection is impossible," and therefore the story of Christ's resurrection cannot be true. How account for it then. Oh, says the objector, the disciples, who say they saw Jesus after he rose from the dead are not to be trusted. They had a motive for palming off this story.

But, unfortunately for the objector there are other witnesses: the testimony of Saul of Tarsus, the resurrection life of believers, the witness of the Holy Spirit at Pentecost. This is an unbroken chain of witnesses.

The Toronto Student Volunteer Convention.

The fourth international convention of the Student Volunteer Movement for Foreign Missions held in Toronto, Canada, Feb. 25—March 2, was the largest student convention ever held. 357 colleges in the United States and Canada sent 1,668 student delegates, while 51 medical colleges and 57 theological seminaries brought the student delegates up to 2296, from 465 institutions. The professors numbered 212; secretaries of foreign missionary boards, 82; Y. M. C. A. and Y. W. C. A. secretaries, 98; editors of religious papers not otherwise classified, 28; returned missionaries, 107. These and others made the total registered delegates 2955.

The reporter on one of the Toronto dailies says, "The management of this very large assemblage has been superb—the word is not too strong—and the speaking has been of a remarkably high order. By far the most distinctive feature has been the strong devotional spirit pervading the proceedings from first to last." Even applause was discouraged by the chairman as tending to interfere, he said, with the frame of mind they hoped would be uppermost. It was a deeply moving sight to see Massey Music Hall filled with 3,000 leaders and future leaders of this continent, considering with deepening earnestness the immediate and powerful extension of Christ's kingdom into all non-christian lands. Already since 1886 have 1953 members of the Student Volunteer Movement gone as missionaries under the various missionary societies, 100 per cent more having sailed during the last eight years than during the first eight years. The colleges and theological seminaries of the United States and Canada last year gave over \$40,000 to foreign missions; and in these institutions are 325 Mission study classes with 4797 students, double the students of four years ago. These facts speak strongly for the life and vigor of the Student Volunteer Movement.—J. N. Hyde.

The Stranger Without the Door.

BY PROF JOHN E. M'FADYEN.

No man can be very far from the Saviour. He is either in my house or standing before my door. If he is not yet my guest, he yearns to be; and between him and me there can be no more than a door, though that door may be bolted and barred. "Behold!" he says; and over the mystery that follows this arresting word, let me not too lightly hasten. "Behold! I stand at the door and knock!" Oh, miracle of inhospitality! That I should sit, careless and comfortable, within my house, and have no ears for the knocking of that Stranger without the door.

This tender message was first spoken to a lukewarm church which thought she was wise and wealthy and had need of nothing. But one thing she needed sorely, even the Saviour whom she kept standing at the door. Any church which would think to dispense with him, must indeed be "wretched and miserable and poor and blind," and she may have to be waked up from the slumber that glides into death by a loud knock at her inhospitable doors. For the Stranger of whose rights she is so careless loves her with all the passion of his Saviour heart, and he will try to knock so that she will not fail to hear. A solemn knock it may be, as stroke of pain or sorrow; for "as many as I love, I reprove and chasten." For that is how he often knocks at doors which do not gladly open to his coming.

And as with the church, so with the man. Prosperous and lazily content with the warm but delusive comfort within, we close our doors against that gracious Wayfarer whose delight is to dwell among men and to find a home among those whom he is not ashamed to call his brethren. He cannot pass us by. His heart is too full. Our closed door may grieve his love, but it cannot paralyze it. He longs to be within. He believes—such is his faith in man—that he that knocketh, it shall be opened unto him. So he knocks as on earth he may have knocked, when the night came on, at the door of some fisherman's house on the shores of that memorable sea where many of his mighty works were done. He knocks and waits and listens with beating heart, to see if we will let him in.

But if he loves me so, why does he not lift the latch and come in? Ah! perhaps he cannot. Perhaps I have barred out such as he. And besides, this is a door which can be opened only from within. If I do not open it, he cannot; and so gentle a Stranger will not force the door. The

perilous privilege of hospitality is mine. It is mine to welcome or reject the kingliest Stranger that ever came to human door. And if his knock be unrecognized or unheard amid the household noise within, surely I will know his voice; for he knows that only the door hides me from him, and he speaks as well as knocks; for he believes that I can be touched by the pity and the love that melt in the tones of his dear voice. "It is I," he tells me, half pleadingly, half reassuringly, "and if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." Can it be that any man would not listen to such a voice, and open his door with gladness? He longs, he pleads, for a place at my table. Is it true? "I with him, and he with me." This humbleness, this brotherliness, rebuke me, amaze me. Then with a flash the whole scene is transformed, and I see it with other eyes. "He with me," says Christ. So after all, he is host, and I am guest. It is he who prepareth the table, and it is of his good things that I partake.

To the man who loves the Lord, life might be one long festival with Christ. No man need sup in loneliness. The Master is willing to share all with him, though it be in an upper room; but only if he open the door and let him in. It is for us to have the open ear, to learn and understand the many ways in which Christ knocks and speaks to men. Every stroke that falls upon our health or fortune, every breach that death makes among our friendships, is as another knock of the Christ who is yearning to enter our life, to possess, redeem and transfigure. But he can gently speak as well as loudly knock; and happy is the man who has ears to hear. In every gracious thought that visits us, in every yearning after a better life, in every resolution for the days to come, in every tender memory of days gone by, Christ is standing before our door saying, "It is I." Christmas-tide is one brief, tender, yet manifold appeal. You cannot escape it. It speaks to you from the glad eyes of the children. It whispers from the glittering heavily-laden trees in many a home and church. It throbs in the present that friend sends friend. It rings in the carols on the streets and in the churches. The air is charged with a thousand gracious memories. What is it all but the audible voice of Christ? He is standing at my door and knocking.

Lord, I hear thy voice; come in and sup with me, and abide with me evermore—thou with me and I with thee.

CLOUDS WITHOUT WATER.

EMILY HOPKINS.

A young man wrote to the Archdeacon of Westminster the other day describing his condition. He said he outwardly conformed to religious ordinances, attended church, in some sort prayed, and occasionally received Holy Communion, but he said everything seemed hollow and empty to him and in his opinion religion never made men happy, and God never answered prayer.

Alack, poor fellow, he had not taken the first step of all in true religion, which, as an old writer tells us "is out of our own doors." If you look on Christianity as a life-insurance office for insuring your own soul, on payment of a weekly premium of a few prayers and religious ordinances, you will, I fear, find it a very unreal business indeed, as the Head Manager is never there. It is simply a bubble concern of your own invention.

But give yourself to God, not because you love Him, but because He first loved you; throw yourself into His work in the world, grapple with lust or any other great evil, and be workers together with God in saving others, and you would soon find it a tremendous reality, would soon find yourself wrecked upon God, and clinging might and main to the rock Christ Jesus, to save another, possibly yourself, from being dragged back by the cruel surf into the gulf, would soon find life growing intensely interesting with its noble purposes and high endeavors, becoming more and more an answered prayer, more and more a kingdom of heaven, which is not external religious ordinances or outward prayers, but righteousness in obedience to a Father's laws, joy in a Father's love, peace in a Father's care.

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3

Vanguard.

HOW TO SEE THE WIND.

CLINTON A. MONTGOMERY sends you, all the way from Michigan, directions for making a very pretty and interesting experiment.

First of all, he says you must choose a windy day for the trial; whether it is clear or cloudy, cold or hot, makes no difference; but it must not be rainy or murky weather.

Now, take a polished metal surface of two feet or more in length, with a straight edge (a large hand-saw, Mr. Montgomery says, will answer the purpose). Hold this metallic surface at right-angles to the direction of the wind. For instance, if the wind comes

from the west, then hold the metallic surface north and south. But, instead of holding it perpendicular, you must incline it about 42 degrees to the horizon, so that the wind, in striking it, will glance upward and flow over the edge of the metal, as water flows over a dam. Now sight carefully along the edge of the metal at a sharply defined object, and you will see the wind pouring over the edge in graceful curves. Of course, you understand that wind is nothing more nor less than air in motion. You will hardly ever fail in the experiment if you make your observations carefully.

Helen Keller's First Earnings.

There is a pretty story in connection with the series of articles which Helen Keller, the wonderful blind girl, has written for the Ladies' Home Journal, telling about her own life from infancy to the present day. She always has shrunk from the publicity which follows successful literary work, and it was with great difficulty that she was persuaded to take up the task of preparing her autobiography. She had, however, set her heart on owning an island in Halifax Harbor for a summer home; and in a spirit of fun the editor of the Journal offered to buy it for her, or to provide the means to buy it. When the work of writing appeared especially irksome, Miss Keller was reminded of her desire to become a landholder, and it spurred her on. Just before Christmas she completed the first chapter of her marvelous story, and on Christmas morning she received from her publishers a check for a good round sum. Her delight may be imagined, for this was the first money of any account which she had ever earned. "It is a fairy tale come true," she said. Whether she will really carry out her plan to buy the island remains to be seen.

CIGARETTE CURSE.

According to Hon. George Torrence, Superintendent of the Illinois State Reformatory, cigarette smoking is responsible for nine-tenths of the crime among boys under fifteen years of age. Speaking before the National Conference of Charities and Corrections, he said: "I assert unhesitatingly and without fear of successful contradiction, that the use of cigarettes affects the nervous system, weakens the will power and destroys the ability of the boy to resist temptation, and because of this he easily falls a victim to those habits which not only destroy the body, mind and soul, but irresistibly lead him into a violation of the laws of his state. I have talked with

many physicians on this phase of the question, some of them of wide and deserved reputation in their profession, and in not one instance was it denied that the physiological effect of cigarette smoking by the young boy was such as I have stated. In this connection I want to add that one physician, whose ability is unquestioned, said to me that the stimulating effect produced by cigarettes, followed by the depression which inevitably results, was much worse than that produced by intoxicating liquors.

How to Avoid Worry.

Strive to see God in all things without exception, and acquiesce in his will with absolute submission. Do everything for God, uniting yourself to him by a mere upward glance, or by the overflowing of your heart toward him. Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. Commend all to God, and then lie still and be at rest in His bosom. Whatever happens, abide steadfastly in a determination to cling simply to God, trusting to his eternal love for you; and if you find that you have wandered forth from this shelter, recall your heart quietly and simply. Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes or longings under any pretext.—St. Francis De Sales.

Self-Restraint.

Without self-restraint the whole order and beauty and worth of life are destroyed. A well-balanced character implies an all round effective control. One unbridled passion is not only a failure at a single point, but is an indication of failure at the centre also. In the best there are evil tendencies, and evil desires, that are ever claimant; so that in the ordinary conduct of life the habit of self-restraint is essential, if a straight course is to be steered, and even if fatal shipwreck is to be avoided. A weak, undisciplined nature, however naturally sweet and gentle and pure, is sure to meet some day a concourse of circumstances, or an overwhelming temptation, which will end in moral disaster. We constantly underestimate the power of a trained and restraining will, not only over outside but also over the inner nature, amending constitutional defects, checking impulses, impelling to right courses of action and thus altering the very character. Like every other faculty, the will needs to be educated and strengthened by the exercise of itself.—Rev. Hugh Black.

Telegrams.

London, May 17.
Reuter at Pretoria states that the whole of the delegates are now assembled at the Vereeniging conference. Strict privacy is kept, but it is understood that all voting will be by ballot.

Mr. Chamberlain, speaking at Birmingham last night, said that he wished he could tell them that the war was coming to an immediate end. He was hopeful, but not sanguine. He knew that the majority desired peace, but in the past men had been led to destruction by irreconcilables.

London, May 18.
Details of General Ian Hamilton's drive on the Bechuanaland blockhouse line show that it was the most successful movement ever made in that region. Four hundred prisoners were taken, which include many rebels, several commandants and De La Rey's brother. Vanzyl's entire convoy was captured. Five hundred escaped east in the early part of the drive.

The Boer delegates at Vereeniging held prolonged conferences on Thursday and Friday.

London, May 18.
Mr. Chamberlain, in his peroration at Birmingham last night, referred to foreign trusts and subsidies endangering industries peculiarly British. "We must," he said, "look to ourselves, and must draw closer the ties of sympathy and the ties of interest, and we shall deserve inevitable disasters if by adherence to economic to pedantry we lose opportunities of closer union with the Colonies, and if we don't avail ourselves of the chance of keeping British trade in British hands."

London, May 17.
Sir Julian (sic) Pauncefoot is lying seriously ill at Washington.

London, May 17.
The Duke of Connaught attended a bull fight at Madrid, when a well known *Mata-dor* was lanced and slightly injured.

The pageant at Madrid to-day was brilliant and picturesque. The King proceeded to the Chamber and took the oath of the constitution. The people showed but little enthusiasm, and the cheers were few.

London, May 18.
The proclamation of Alfonso to the nation says that he hopes the people will continue the support accorded to his mother and promises his utmost to contribute to the peace and grandeur of Spain.

An Anarchist plot has been discovered at Madrid against the King. Six Anarchists have been arrested, including Gabriel Lopez, who admitted that a packet of dynamite cartridges were given him by another Anarchist to throw into the King's carriage when he was passing.

Calcutta, May 19.
A special cable to the *Indian Daily News* says:—
Owing to the desolation caused at St. Vincent by the recent eruption it is probable that the place will be abandoned and

the population deported, probably to Barbados, which has benefited by the upheaval.

London, May 17.
The steamer *Ehrenfels*, Calcutta to Hamburg, foundered on the 5th instant. Part of the crew landed at Aden, but the captain and forty men are missing.

Calcutta, May 17.
A notorious decoit and jailbreaker died few days ago in the Alipur Central Jail. He was originally an inhabitant of Amritsar, but for the last twenty years he has been a thorn in the side of the Bengal Police and Jail Departments. His adventures would make a story like that of any famous highwayman of history. His last sentences amounted to over thirteen years in all, on eleven convictions. He escaped from jail in many places and a few months ago he attempted to escape from the central jail at Alipur. He had sawed through the iron bars and got out of his solitary cell, but was captured by a patrolling guard from Gauhati jail. He escaped by digging a hole with a bit of wire through the cell wall, but where the cell were of masonry he cut through inch-thick iron bars of the cell gate in an incredibly short time either with thread, oiled and sanded, or with a watchspring wire supposed to be in a pouch inside his throat. In his day he must have been a fine specimen of a Sikh. Even when old and worn out his spirit remained unbroken, and he boasted that no jail was ever built from which he could not escape.

London, May 19.
About 160 Boer delegates have assembled at Vereeniging, nearly all of them prominent men.

The train-wrecker Jack Hindon has surrendered to the British at Balmoral.

Sixty-nine Boers were killed in the fight with natives in the Vryheid district on the night of the 5th instant. The Zulus' losses were 40 killed and 45 wounded.

London, May 16.
The *Times* publishes a telegram from its Peking correspondent stating that Prince Ching requested Sir Ernest Sataw on the 17th instant to revision of the Anglo-Chinese railway agreement in order to appease Russia, and, that the British Minister gave an emphatic refusal.

London, May 19.
The Anarchist Suarez, who supplied Lopez with the dynamite cartridges, has been arrested. He was recently released from imprisonment for complicity in Ruiz's bomb attempt on Senhor Canovas seven years ago in which Ruiz was killed and Suarez badly injured.

Calcutta, May 20.
A special cable to the *Englishman* says:—

The Secretary of the Manchester Ship Canal Company denies the report that M. Morgan has bought the canal, but in spite of this statement it is believed that negotiations of some kind are proceeding.

The shareholders of the White Star line held a general meeting yesterday. No reporters were admitted, but it is believed that the meeting was a very stormy one, the agreement with regard to the Ocean Trust exciting much opposition.

London, May 19.

An explosion has taken place in two adjacent mines at Coal Creek, Tennessee. The whole of the miners, numbering 150, were killed.

London, May 20.

It is reported in America that the wholesale British purchases of mules have ceased.

Reuter at Pretoria under to-day's date says it is stated that the majority of the Transvaal delegates, including the "Government," favour peace, while the Free Staters, excepting a few influential delegates, desire independence. The latter element is believed to be so strong as to render the conclusion of peace on the terms already discussed very doubtful.

One hundred and twenty Boers attacked Aberdeen on the 18th instant, but were repulsed, and Commandant Van Heede was killed.

Allahabad, May 21.

A special cable to the *Pioneer*, dated London, 20th May, says:—

Mr. Seddon on arriving at Durban had a most enthusiastic reception. Replying to addresses the Premier of New Zealand said that there was perfect unanimity as to the only possible conclusion of the war, namely, unconditional surrender. He added that the Boers could safely rely on British generosity to a brave enemy.

Allahabad, May 21.

A special cable to the *Pioneer* says:—
The *Times*' Melbourne correspondent states that the Earl of Hopetoun has already lost £25,000 by expenses involved in the Governor-Generalship, exclusive of his previous losses as Governor of Victoria.

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